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THE ROLE OF INVECTIVE VOCABULARY IN SPEECH ETIQUETTE AMONG THE YOUTH OF KAZAKHSTAN

Abstract. The present article is devoted to the role of invective vocabulary among the youth of Kazakhstan in modern society. It defines the sense and purpose of invective vocabulary, as well as its types of meaning. The study observes changes in the direction and function of invective vocabulary in peer-reviewed linguistic articles published over the last three years. The objective of the article is to highlight the role of invective vocabulary in the linguistic discourse of modern society. To achieve the objective, the article sets the following tasks: 1) to conduct a survey among Kazakh- and Russian-speaking audiences aged 18-40; 2) to determine the purpose and function of using invective vocabulary based on the obtained data; 3) to analyze invective vocabulary as a separate linguistic unit expressing national identity. The research showed that invective vocabulary is frequently used to express anger and indignation. While the use of obscene language is generally perceived as less acceptable in the Kazakh-speaking environment, the survey results indicate a higher level of tolerance toward such language among the Russian-speaking respondents. This is attributed to differences in mentality and upbringing. Furthermore, the linguistic and cultural analysis was focused on the words “it”, “shoshqa”, and “mal” (English “dog”, “pig”, “cattle”). It has been discovered that certain linguistic units may have different meanings in one language, but not necessarily have negative connotations in another language.

Keywords: invective vocabulary; speech etiquette; common lexicon; young people; communication culture

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ҚАЗАҚСТАН ЖАСТАРЫНЫҢ СӨЙЛЕУ ЭТИКЕТИНДЕГІ ИНВЕКТИВТІ ЛЕКСИКАНЫҢ РОЛІ

Анната. Бұл мақала қазіргі қоғамдағы Қазақстан жастарының тілдік қолданысындағы инвективті лексиканың рөліне арналған. Жұмыста инвективті лексиканың мәні мен мақсаттары, сондай-ақ оның мағыналық түрлері айқындалады. Соңғы үш жылда жарияланған рецензияланған лингвистикалық мақалалардағы инвективті лексиканың бағыты мен қызметіндегі өзгерістер талданады. Мақаланың мақсаты – инвективті лексиканың қазіргі қоғам тілдік дискурсындағы орнын айқындау. Бұл мақсатқа жету үшін зерттеу алдына келесі міндеттер қойылды: 1) 18-40 жас аралығындағы қазақ және орыс тілді аудитория арасында сауалнама жүргізу; 2) алынған деректер негізінде инвективті лексиканы қолданудың мақсаты мен қызметін анықтау; 3) инвективті лексиканы ұлттық бірегейлікті білдіретін жеке тілдік бірлік ретінде талдау. Зерттеу нәтижелері инвективті лексиканың көбінесе ашу, күйін сияқты эмоцияларды білдіру үшін қолданылатынын көрсетті. Объективті емес сөздерді қолдану қазақтілді ортада әдетте қолайсыз құбылыс ретінде қабылданса, сауалнама нәтижелері орыстілді респонденттердің мұндай лексикаға анағұрлым төзімді екенін көрсетті. Бұл жағдай менталитет пен тәрбие ерекшеліктерімен түсіндіріледі. Сонымен қатар «ит», «шошка», «мал» сөздеріне лингвистикалық және мәдени талдау жүргізілді (ағылшын тілінде –

“dog”, “pig”, “cattle”). Зерттеу белгілі бір тілдік бірліктердің бір тілде бірнеше мағынаға ие бола алатынын, алайда басқа тілдерде міндетті түрде жағымсыз коннотация тудырмайтынын анықтады.

Тірек сөздер: инвективті лексика; сөйлеу этикеті; жалпы лексика; жастар; қарым-қатынас мәдениесті

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РОЛЬ ИНВЕКТИВНОЙ ЛЕКСИКИ В РЕЧЕВОМ ЭТИКЕТЕ КАЗАХСТАНСКОЙ МОЛОДЁЖИ

Аннотация. Данная статья посвящена анализу роли инвективной лексики в речевом поведении казахстанской молодёжи в условиях современного общества. Определяются сущность и функции инвективной лексики, а также раскрываются её основные семантические типы. Рассматриваются изменения направленности и функций инвективной лексики на материале рецензируемых лингвистических статей, опубликованных за последние три года. Цель статьи заключается в выявлении роли инвективной лексики в современном лингвистическом дискурсе. Для достижения данной цели были поставлены следующие задачи: 1) проведение опроса среди казахо- и русскоязычной аудитории в возрасте от 18 до 40 лет; 2) определение целей и функций использования инвективной лексики на основе полученных данных; 3) анализ инвективной лексики как самостоятельного языкового явления, выражающего элементы национальной идентичности. Результаты исследования показали, что инвективная лексика часто используется для выражения гнева и возмущения. В то время как в казахоязычной среде употребление обсценной лексики в целом воспринимается как менее приемлемое, результаты опроса свидетельствуют о более высокой степени толерантности к подобной лексике среди русскоязычных респондентов, что объясняется различиями в менталитете и особенностями воспитания. Лингвистический и культурный анализ проведён на материале слов «ит», «шошка» и «мал» (в английском языке – “dog”, “pig”, “cattle”). Установлено, что отдельные языковые единицы могут обладать различными значениями в одном языке и при этом не иметь отрицательных коннотаций в другом.

Ключевые слова: инвективная лексика; речевой этикет; общеупотребительная лексика; молодежь; культура общения

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Introduction

In contemporary society, it is clear that the use of vulgar language has become widespread in communication. Unfortunately, even children and elderly individuals are not immune to using inappropriate language. Despite the increasing prevalence of this phenomenon, it is important to adhere to the laws of speech etiquette to regulate communication in society. While vulgar language may be a linguistic layer of our language, its frequent use can negatively impact relationships and increase aggression in society. In linguistics, invective vocabulary refers to insulting and offensive words. According to I. Zhelvis, the founder of invectology, invectives are linguistic units with offensive potential (Zhelvis, 2022). A person's honour, conscience, identity and linguistic personality can be verbally oppressed and attacked by another linguistic personality. This can be particularly distressing for those who are already struggling with social issues. Although invective language is usually associated with anger, it has increasingly been used for other purposes as well. Invective vocabulary has been developing for many centuries and represents a complex lexical layer. The Kazakh language is a rich language with a wide vocabulary. But there is a question: Why do we use vulgar language and profanity to express or control our emotions? In fact, this is a barometer reflecting a person's intelligence level. A person who cannot control their emotions cannot control their expressions either. A

Kazakh saying “If you keep the bulrush free, it will cut your hand” is used to highlight the issue of immorality, vulgarity of language, and profanity among young people. The article aims to compare the use of invective vocabulary among Kazakh and Russian-speaking youth in Kazakhstan in order to determine the language discourse. To achieve this, we shall study both language audiences simultaneously, considering that Kazakh is the state language and Russian is the official language.

Invective refers to the act of speaking harshly to someone or something, using swearing, obscene language, blasphemy, abuse, or scolding. The term is derived from Latin and means to speak profanity. In modern research, invective is broadly defined as any linguistic manifestation of human hatred and anger that is perceived as insulting. In its narrow sense, it is a word that insults a person with the help of prohibited linguistic means.

For linguistic examination, invective can be classified into two types of linguistic aggression: 1) invective aggression, which refers to the emotional state of a speaker, such as dissatisfaction, hatred, or anger towards a person; 2) invective intention, which refers to the communicative goal of a speaker, such as an intention to harm, discredit, or cause behavioral damage to a person.

Materials and methods

The study aimed to investigate the use and communication of invective vocabulary among Kazakhstani youth. A questionnaire, consisting of 18 questions and divided into three sections, was carried out. The first section assesses knowledge of young individuals regarding invective vocabulary. The objective of the second section is to reveal an emotional response of young people to invective vocabulary. The type of reaction which the youth usually have when hearing such expressions from friends, family members, or in public places has been determined. The third section is focused on frequency and extent of young people's use of invective vocabulary. Answers to such questions as when, why, how, under what circumstances the youth allow themselves to use the invective vocabulary have been obtained. The respondents answered when it is possible to use the invective vocabulary and the alternatives of it. 30 participants aged 18-45 took part in the questionnaire, 80% of them were women and 20% were men. The study found out that the use of invective vocabulary is often impacted by emotions and social situations, such as interactions with friends and family in public places. Due to bilingualism in Kazakhstan the questionnaire was sent to both Russian speaking and Kazakh speaking audiences. The results indicated that 95% of the respondents were proficient in Kazakh, 45% spoke Russian, 10% spoke English, and 5% spoke Chinese. The questionnaire was completed by 37 Chinese citizens studying in Kazakhstan, including 27 males and 10 females.

Literature review

The study of invective vocabulary occupies an important place in modern linguistics, psychology, conflict studies, and sociocultural research. Many scholars emphasize that invective is not merely a set of taboo expressions but a complex communicative phenomenon shaped by cultural, psychological, and social factors. In this regard, the works of researchers who examine linguistic aggression, profanity, speech etiquette, and interpersonal conflict form the conceptual basis for understanding the role of invectives in the speech behavior of Kazakhstani youth.

One of the broad directions in the study of invective vocabulary is related to the social and cultural nature of swearing. V.I. Zhelvis (Zhelvis, 2022) and V.Yu. Mikhailin (Mikhailin, 1997), analyzing the historical development of Russian obscene vocabulary, demonstrates that profanity functions as a sociocultural phenomenon deeply rooted in everyday communication. Their observations help explain why youth communities tend to normalize invective expressions. The research of P.P. Banman (Banman, 2013) further expands this view by describing invective as a marker of group differentiation within the “friend-foe” communicative opposition. According to the author, invective vocabulary often performs expressive, identificational, and boundary-setting functions.

Studies focusing on youth subcultures reveal the psychological mechanisms behind the use of invective. E.P. Chernobrovkina and R.S. Suvorovtseva (Chernobrovkina, Suvorovtseva, 2011) showed that speech aggression among young people may serve both defensive and offensive strategies, depending on social circumstances. Similar tendencies are noted in the works of I.V. Meshkova and L.P. Zavyalova (Meshkova, Zavyalova, 2021), who discovered that modern youth increasingly demonstrate tolerance toward profanity and consider it a neutral component of informal communication.

These findings correspond with observations by G.M. Mandrikova (Mandrikova, 2011), who highlights the prevalence of invective vocabulary in the student environment.

Another significant direction in the literature concerns the psychological and developmental impact of invective language. According to E.S. Burdina (Burdina, 2023), frequent exposure to profanity negatively affects the emotional and intellectual development of children and adolescents. Her conclusions align with the views of Yu.A. Klayberg (Klayberg, 2001), who connects deviant speech practices with emotional dysregulation and the inability to control reactions during interpersonal conflicts. This psychological aspect is further developed in the works of L.V. Kulumbegova (Kulumbegova, 2014) and L.A. Brusenskaya (Brusenskaya, 2016), who note that value orientations and conflict competence determine how individuals choose linguistic strategies, including the use of aggressive speech.

The sociolinguistic dimension of invective is also explored in relation to media and digital communication. O.P. Yermakova (Yermakova, 2001) and O.V. Patseba (Patseba, 2009) argues that mass communication contributes to the spread of linguistic aggression, particularly through the constant presence of conflict-laden discourse in news and social networks. Their observations are especially relevant in Kazakhstan, where digital platforms serve as key communication channels for young people, shaping their vocabulary and norms of interaction. These conclusions correspond with the findings of Yu.A. Panov (Panov, 2000), who links the expansion of reduced vocabulary to broader socio-economic changes.

In the Kazakh linguistic context, special attention is paid to the national and cultural specifics of invective vocabulary. The Dictionary of the Kazakh Literary Language (2011) and works of B.K. Momynova (Momynova, 2005) describes the evaluative, metaphorical, and socio-cultural layers of Kazakh lexicon, including expressions related to animal imagery, kinship, and social status. Such linguistic elements reflect the worldview of the Kazakh people and provide a basis for understanding why certain invectives carry strong emotional weight in Kazakh-speaking communities.

Modern research addressing the classification and technological analysis of Kazakh profanity is presented in the work of A.B. Toktarova (Toktarova, 2023), who proposed a detailed typology of obscene lexicon and developed computational methods for its identification. This contribution is critical for contemporary studies, given the active use of digital platforms by youth.

Another important area of scholarship pertains to speech etiquette and the cultural value of appropriate communication. The study by G.R. Bakhtiyarova, A.A. Meirkhanova, and R.T. Sagadatov (Bakhtiyarova, Meirkhanova, Sagadatov, 2023) emphasizes the role of classical Kazakh literature, especially Abai's works, in shaping ethical communication practices and fostering respect, politeness, and self-restraint. These insights highlight a contrast between traditional norms of respectful speech and the increasing normalization of invective vocabulary among the younger generation.

Finally, several authors explore the intersection of linguistic aggression and legal or ethical aspects of communication. A.T. Ratbekova (Ratbekova, 2020) examines language conflicts within the framework of forensic linguistics, noting that invective expressions may escalate into legally relevant speech offenses. M.A. Rumyantseva (Rumyantseva, 2021) similarly argues that invective in the political and public sphere reflects broader social attitudes and levels of cultural tolerance.

Overall, the surveyed literature confirms that invective vocabulary is a multifaceted linguistic phenomenon influenced by cultural traditions, psychological factors, digital communication, and shifting social norms. These studies collectively provide the theoretical foundation for analyzing how and why Kazakhstani youth integrate invective expressions into everyday communication and how this practice interacts with expectations of speech etiquette in modern society.

Results and discussions

The survey results indicate that young people are aware of invective vocabulary, defining it as special words which *include profanity, obscene words, dysphemisms, rude speech, insulting words, and a set of abusing words or expressions used in conflict situations that are often insulting to the speaker*. They have a clear understanding that these invective words are the words mortifying somebody's pride and dignity. Additionally, the survey has detected that 45% of the respondents reported using invective vocabulary often, while another 45% reported not using it at all. Furthermore, 10% of the respondents

reported that they always use honorific language in their daily speech. It is worth noting that the responses from the Russian-speaking audience differed slightly.

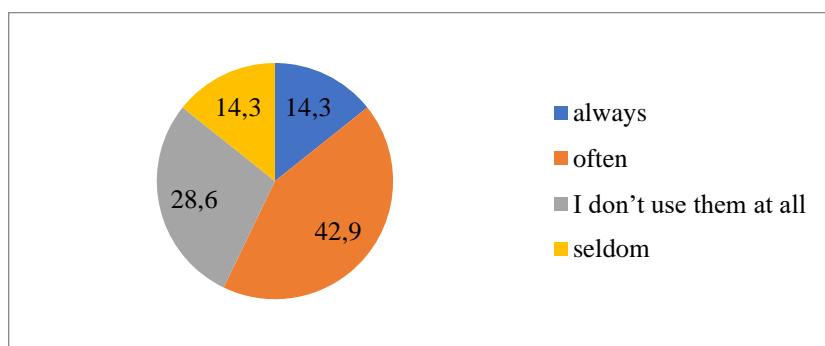


Figure 1 – Frequency of Inventive Vocabulary Usage in Daily Life
 Сурет 1 – Құнделікті өмірде инвективті лексиканың қолданылу жиілігі
 Рисунок 1 – Частота употребления инвективной лексики в повседневной жизни

The result of the survey allows us to make an estimation of vulgar language usage in society. A researcher I.V. Meshkova in her works expresses concern about this trend among young people. While some may argue that vulgar vocabulary is acceptable in certain contexts, it is commonly used in everyday speech among young people everywhere. A passive approach to obscene vocabulary can lead to its proliferation in other areas of life (Meshkova, 2021). Another observation made during the research was the influence of national mentality or language. However, it is important to note that this does not imply that one nation is more bad-mannered than another. In their research, G.R. Bakhtiyarova, A.A. Meirkhanova, and R.T. Sagadatov focused on the communication culture among student youth. According to their conclusion, communication culture refers to observance of cultural norms, etiquette, and restrictions in communication. It encompasses communicative, interactive, receptive, and speaking skills, as well as flexibility and the ability to correctly choose oral and written means of communication and their forms of interaction by using the possibility to establish feedback (Bakhtiyarova, Meirkhanova, Sagadatov, 2023). From this it can be concluded that: The clarity of a young person's language can also affect communication. Based on this, it seems that young people use invectives to express their freedom of thought. G.M. Mandrikova in her article titled "Inventive vocabulary in student speech", argues that the language of young people has become coarse. She identifies various factors that contribute to this trend and draws the conclusion that: "Among other factors age is a significant factor that can influence the use of invective. When discussing the use of invective and its frequency among different age groups, it is important to note that young people tend to use invectives more frequently. A simple observation of modern youth's speech, particularly among students, reveals that an invective is a common means of communication and a defining element of youth slang" (Mandrikova, 2016). The researcher G.M. Mandrikova conducted a comparative study of the use of inventive vocabulary among Russian and Polish youth. The results of our survey also indicate that this trend has taken hold among the youth of Kazakhstan as well.

E.P. Chernobrovkina, R.S. Suvorovtsev, Yu.A. Klayberg, I.V. Meshkova, and L.P. Zavyalova and other linguists and scholars have conducted research on the spread of inventive vocabulary and the reasons for its frequent use. According to their opinion: mass media, social media, and the internet are the primary causes of such a wide spread of the inventive vocabulary and weakening of their unpleasant connotations. It goes without saying that globalization has brought both positive and negative aspects. The values of language, culture, religion, nationality, and universality have been changing due to it. In our study, we found that the impact of the Internet on the spread of inventive vocabulary is minimal.

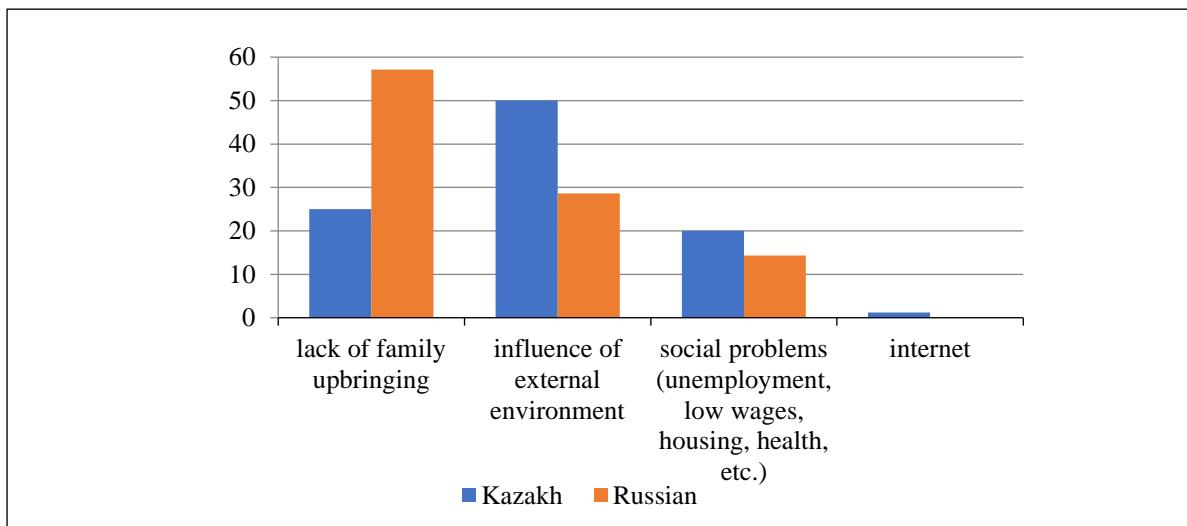


Figure 2 – Factors Influencing Invective Vocabulary
 Сүрет 2 – Извективті лексикаға әсер ететін факторлар
 Рисунок 2 – Факторы, влияющие на извектическую лексику

There is a significant difference between the preferences of the Russian-speaking and Kazakh-speaking audiences regarding the factors that influence a child's development. The Russian-speaking audience believes that family upbringing plays a primary role, while the Kazakh-speaking audience believes that external factors such as friends, school, and neighbors have a greater impact. It is important to note that the term "external environment" encompasses a wide range of societal factors. Traditionally, the family is considered the primary institution for a child's personality. Its influence is particularly significant during a child's early years and surpasses that of other educational influences such as school, mass media, street influence, and friends. However, some families may inadvertently expose children to profanity in certain speech situations, without providing an explanation of these words' meaning. The child concludes that the presence of profanity is normal as everyone says so.

The impact of abusive language on communication is a topic that has divided opinions among Kazakh and Russian audiences. While the Russian-speaking audience considers the use of invective vocabulary in everyday communication to be normal, only 10 percent of the Kazakh speaking respondents share this view. Moreover, 15 percent of this group even believe that the use of such language can break their relationship. Both groups agree that the use of invective vocabulary in speech etiquette has a general effect on language and interpersonal communication.

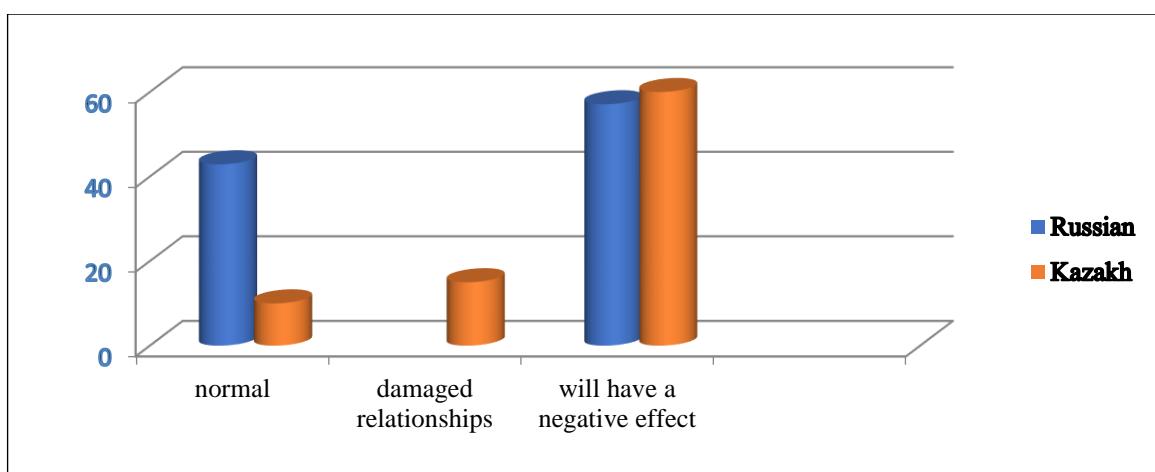


Figure 3 – The Effect of Swear Words on Relationships
 Сүрет 3 – Балағат сөздердің қарым-қатынасқа әсері
 Рисунок 3 – Влияние ненормативной лексики на отношения

Yermakova O., Zhelvis V.I., Mikhailin V.Yu., Patseba O.V., Sedov K.F., et al. investigated in their studies the role of profanity in communication and have concluded that habitual use of profanity during times of emotional stress indicate negative changes in personality. This behaviour does not lead to constructive problem-solving, but rather indulges in vindictiveness. In current socio-cultural conditions, formation of language communication has become a crucial task in education and training. It is important for children and teenagers to understand the significance of using beautiful and correct speech from an early age. The use of invective vocabulary in communication can have a negative impact and should be avoided. However, based on the response of women aged 26-35, it appears that invective language is becoming more socially acceptable. It is worthy to mention that this does not necessarily mean that it should be used frequently or without consideration. The use of such language can still convey a sense of anger or hostility, even if it is not intended.

Using invective language is considered offensive and can affect communication. The reasons for this may be as follows (in the example of the given answers):

- *Because a person takes such words very seriously;*
- *Yes, it has a negative effect, because it is an indicator of a personal culture and is an obstacle to communication;*
- *Yes, because it can lead to problems such as insulting the personality of some people or violating the individual rights of a person in society;*
- *a person will be disappointed;*
- *can't control their emotions, that's why they offend people;*
- *everything depends on the context;*
- *Yes, it affects the general mood of the person;*
- *Yes, because the conscious or unconscious purpose of using invective is to insult and cast a negative tone on the relationship;*
- *Yes, I agree that it has a negative effect on the relationship. By using such words often, a person does not expand or use the "correct" words in his speech, which reduce their vocabulary;*
- *Yes, because it can hurt people's feelings;*
- *aggression cannot exist in a decent society;*
- *Yes, it can harm the relationship, it can affect the psyche of the person.*

In examining the responses, it is clear that the use of abusive vocabulary has a significant impact on human mood, psyche and emotions. Additionally, it can lead to a negative perception of the recipient's character. In this context, invective is defined as any noun or phrase that includes a negative expression of disapproval, disregard, or contempt, with the intention of insulting, belittling, or defaming the recipient. Such language involves a clear negative evaluation that is socially understood and accepted. Following Jelvis, invective vocabulary is treated as an insulting or defamatory description, understood as "any verbal expression of an aggressive attitude towards an opponent" (Banman, 2013). Therefore, we can evaluate invective vocabulary as an act of a person who intends to insult the honour and dignity of another person. According to A.T. Ratbekova, actions aimed at insulting a person's conscience are considered illegal. Invective admits using invective words as a means of provoking a conflict in some cases. However, there are situations where insults have no purpose (Ratbekova, 2020). In Kazakh, the phrases "*Baska pale tilden*" (which is translated as *Me and my big mouth*) and "*Andamai soilegen aurmai oledi*" (which is translated as *Who speaks without understanding dies without pain; English version: A word spoken is an arrow let fly*) support this idea.

According to O.V. Sarzhina, invective speech serves the function of communicativeness. The selection of linguistic units for a particular act depends on the information they convey, as communication involves the actualization of this information through speech. Various types of information are conveyed through different speech acts (Sarzhina, 2007).

In response to the question: "Where do you often hear invective?" the following answers were obtained: in clubs – 20%; outside – 40%; among students – 20%; in public – 20%.

There is no doubt that the invective language is often used in public, particularly during conflicts. M.A. Rumyantseva in her article "Invective vocabulary in political space" assumes that the use of invective in speech demonstrates tolerance of modern society towards invective vocabulary. She says

that politicians use invectives to popularize their message. By emphasizing the informality of the communicative situation, they try to show belonging to a certain social group (Rumyantseva, 2021).

In response to the question: “What emotions and attitudes can be expressed through invective vocabulary?” there were the following answers:

- anger, irritation;
- abusive relationship;
- conflicts;
- negative release tool;
- express free thought;
- show true character;
- in a positive way among very close friends.

According to Yu.A. Panov, invective speech serves a cathartic function by releasing pent-up emotions. Moreover, one of the key factors of using invectives in speech discourse depends on the need for the speaker to have an emotional discharge. The function of evaluation is closely linked to a group of vocabulary words that have a cathartic function in the invective. ‘Invective is an inherently aggressive action’ (Panov, 2000). The answers provided do not all align in the same direction. This is where the function of invective in speech originates. Let us examine each of these separately and attempt to ascertain the purpose of using invective language.

Anger. Many scientists have one and the same opinion regarding emotional coloring of the invective vocabulary that the emotional coloring of the invective vocabulary is rich. According to Zhelvis, people use words that they could not use before or that they did not use, even if they had heard them. In the act of speech, when there is some linguistic aggression or linguistic violence an invective is necessarily added. This means that the cathartic function of the invective vocabulary switches on. For expressing anger, a person uses various linguistic units such as vulgar words, zero semantic invective, nominative invective, etc. and most of the time the invective is directed at the person himself, directly, face to face or indirectly.

Abusive relationship. Abusive relationships are characterized by an imbalance of power between an aggressor and a victim, where the aggressor frequently violates the victim’s personal boundaries through psychological and physical violence. The individual displays cruelty through his actions and words, often resorting to insulting others. The aggressor may use personal insults and invectives, causing the victim’s will to diminish.

Conflicts. It is common for individuals to lose control over their emotions and thoughts during a conflict. Researchers of Conflict Resolution Studies suppose that “In order not to become a victim and not to cross another person’s boundaries people do their best to resolve a conflict in a proper manner”. A method proposed by L.V. Kulumbegova (Kulumbegova, 2014), L.A. Brusenskaya (Brusenskaya, 2016), and I.V. Belyayeva (Belyayeva, 2017); considers values as important. And an analysis of conflicts reported in the media was conducted, and solutions were presented.

Tools to release negative. Profanity is often used to release pent-up emotion. Recently, there has been an increase in the number of researchers studying the impact of profanity on the human psyche. According to British and Swedish scientists, profanity and swearing in human speech are often associated with the expression of strong emotions, which distinguishes them from other types of lexical units. It can be noticed from their vegetative reactions to the use of invectives in speech: when cursing the heart rate and sweating increase. These reactions may be just like ones which occur when a person takes an oath or during a flight. Moreover, when multilingual individuals take an oath in their mother tongue, outpouring of emotions is consistently strong.

Freely express the opinion. Regarding the relationship between invective vocabulary and the freedom of expression, it can be linked to the emotional tone that an invective contributes to the speech. In storytelling, for example, a narrator may use vulgar language to express his emotions and add interest to the story.

Show a real character. There is an opinion that a person’s real character is revealed in anger or conflict.

In a positive way among very close friends. In this communicative situation, the phatic function of

the invective vocabulary is visible. As O.V. Sarzhina noted the language also has a unifying function in recognizing common values and concepts among social groups through the linguistic units they use (Sarzhina, 2007). The units are invectives for sure. In linguistics, the phatic function of language does not convey much information, as it simply expresses the speaker's attitude towards a given fact, ensuring that the listener perceives the fact in the same way.

Human beings should be able to express their emotions. There is an opinion that it should be expressed somehow. According to foreign scientists, people who use swear words are more resistant to stress and disease. In addition, it has been proven that it has a positive effect on thinking, physical health, and relationships. However, are there any other ways for expressing emotions? We do not think that it is the right solution to express anger through invective vocabulary. Respondents' answer to the question of what can be done in such a situation:

– *If you can not keep your emotions, you can express your words in a good way. For example, in Kazakh language parents used words like “I wish you growth”. It has a more positive effect but also it can be seen in human feelings.*

Kazakhs say such expressions as “I wish you to engender”, “I wish you growth”, “May your seed spread”. It is a so-called “white curse” which is said against a curse. The Kazakhs, who used to say, ‘A word said in an orderly manner finds its owner, and a word said in a disorderly manner finds its patron,’ understood the power of words.” Therefore, our ancestors were extremely careful with the words they used.

– *I use non-verbal vocabulary.*

Non-verbal actions, or gestures, accompany spoken language in linguistic communication and are accepted by communicators as auxiliary actions. Understanding between parties involved in communication can only be established through certain actions, which may be mandatory or not. These actions include non-verbal actions and are necessary for exchange and delivery of information. Communicators receive information not only through words but also through non-verbal actions. They process this information and respond accordingly, often unconsciously or irrationally. Therefore, it is important to consider both verbal and non-verbal communication when interpreting responses (Momynova, 2005).

– *Keeping silence.*

If someone abuses you by saying insulting words, you should stop communication. This approach can have different effects depending on the type of person. There is a saying in Kazakh: “A silent one will get rid of trouble” (Eng. Silence is wisdom)

– *By arguments and facts, civilized dialogue, expressing principles and setting personal boundaries;*
– *With the help of a common lexicon.*

In lexicology, common lexicon is defined as common words and concepts that are actively used in the vocabulary.

– *I do sports.*

There are those who do sports to prevent aggressive behavior or choose sports to release accumulated emotions.

– *I cry.*

There is a belief that a person gets relief by crying. A negative emotion that is suffocated inside without coming out has a negative effect on the human body. That's why Kazakhs say: When a person cries, “the dirt of his heart is washed away”.

We recognize the options listed above as ultimate ways of dealing with negative emotions among people. The invective vocabulary occupies its place in the language layer, as long as its users exist and will continue their existence. Of course, it is desirable that young people avoid conflicts and choose other ways to express their opinions, thoughts, and positions. As a person's speech is a clear reflection of his culture.

The following question of the survey was set to determine the proportion of social groups that use invective.

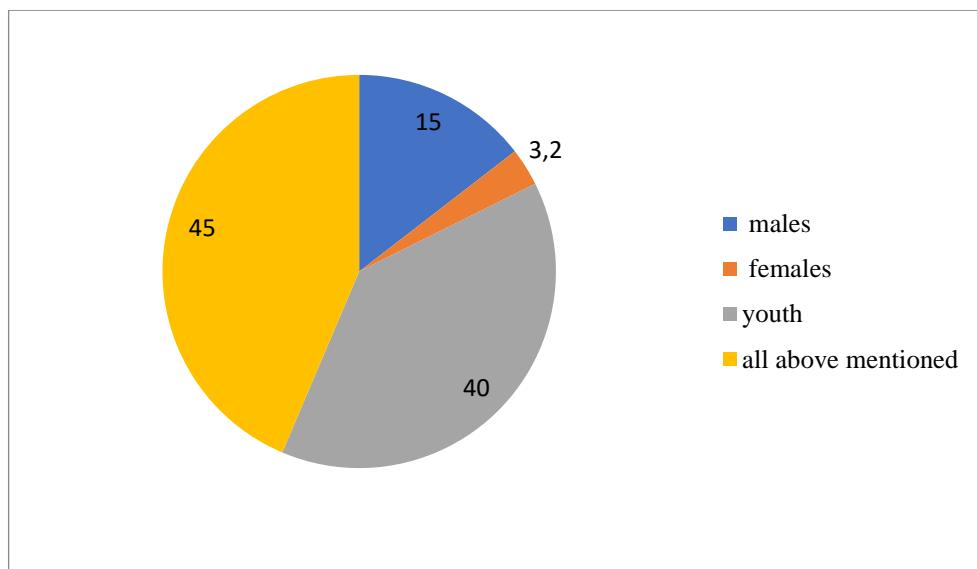


Figure 4 – Sources of Abusive Language that are Most Common
 Сурет 4 – Жиі естітін балағат сөздердің негізгі қайнар көздері

Рисунок 4 – Источники ненормативной лексики, которые встречаются чаще всего

The research conducted by R.A. Torekhanova and U.G. Anesova, titled ‘Role and Image of a Man in Modern Kazakh Society’, examines the speech patterns and societal perceptions of men. The researchers detected that the invective vocabulary was in the top in the list of answers on a question “What are peculiarities in the men’s language?” (Torekhanova, Anesova, 2021). The study found a clear difference in vocabulary usage between genders. G. Mamayeva conducted fundamental research in gender studies in the Kazakh language, which is thoroughly presented and systematized in her dissertation entitled ‘Peculiarities in the use of words by men and women’. The researcher found that the wording of men and women, including the use of invective, is closely related to their psychological characteristics. According to the researcher, the Kazakh language has a set of invectives that are divided by gender. Men tend to use swear words or physical aggression when they are angry or upset, while women prefer to use abusive language and curse words (Mamayeva, 2003).

According to the survey results, respondents reported that young people frequently use offensive language. Today's Kazakh youth are free, open-minded, ambitious, creative, and have a clear understanding of their goals and future aspirations. However, there is a contrasting view of young people, as exemplified by the saying 'one bad apple spoils the barrel'. This generation is often criticized for having lack of proper language usage and tendency to use profanity without hesitation. According to linguists and scientists studying purity of the language, purity of the mind and culture of speech styles have been mixed lately, leading to a decline in the linguo-ecological situation. Professor B. Momynova agrees that this opinion is valid: “Linguoecology aims to prevent negative language phenomena, including the increasing artificiality of young people’s language and the substitution of language and speech with technical terms” (Momynova, 2015). L. Turabayeva expressed concern about the language of young people in her article ‘Culture of using words and purity of language’. Turabayeva argues that “The formation of daily colloquial language among young people should be a concern for everyone. The use of rude slang and a mixed language may lead to a bleak future for these individuals. It is important to help them become citizens who love their country and land, and who respect their mother tongue and traditions. Therefore, this issue remains an important topic in sociolinguistics” (Turabayeva, 2019).

It is very important to organize comprehensive education and upbringing for young people. Individuals who frequently use invective language in their speech may encounter difficulties when communicating with others. G.R. Bakhtiyarova, A.A. Meirkhanova, and R. Sagadatov, who studied the communication culture of students, express the opinion that: “Language purity, speech culture, and language culture all play significant roles in the development of students” communication skills. In

modern times, qualities of young individuals and their professional competence can be assessed primarily through their language, culture and actions. Purity of their language, ability to express their thoughts clearly, ability to find proper words during conflicts or arguments within the group reflect the student's culture of speech". The researchers propose to follow the words said by the great Kazakh poet Abai, 'Judge a person by his words, and do not judge words by a person' in the youth education (Bakhtiyarova, Meirkhanova, Sagadatov, 2023).

Based on the conducted research, it was observed that young people tend to use the invective language that varies. The table below illustrates the invectives that were reported by the respondents. The mentioned language units were explained in the dictionary of the Kazakh literary language. Invectives can refer to a person's personality, name, profession, actions, lifestyle, and are used in various contexts. It was observed that the analyzed invectives are primarily related to human actions (see Table 1).

Table 1 – Invective Vocabulary Specific to Respondents' Language and Mentality

Кесте 1 – Респонденттің тілі мен менталитетін тән инвективті лексика

Таблица 1 – Инвективная лексика, характерная для языка и менталитета респондента

Sumelek it (Filthy Jerk)	Sumelek means unpleasant. 1. Lazy who does not like work; hateful (person). 2. Despicable, bloodthirsty, merciless.
Sumek (scrounder)	Noun.expressive disapproval. Sumelek, suykimsiz (unattractive), sumyrai (gloomy), zhigersiz (unmotivated), zhasyq (lazy).
Akennynauby (Your father's mouth)	nasty language. Bullshit, swear word.
Ittinbalasy (the son of a dog)	addressing A) swear word used during a fight. B) is a word to say when one side is interested, surprised, attracted to someone's behavior, and the other side does not like it. B) not good, not good enough.
Shoshka (a pig)	Alternately: Ignorant, rude, uneducated.
Kapir (kafir, adherent of different faith)	1. Those who believe in other than Allah, worship idols. 2. Alter. Ignorant, unfaithful, despicable, unrepentant.
Topas (knucklehead)	criticism. 1. Bad-minded, ignorant, stupid, wally. 2. Uncharitable, hard-hearted. 3. Stiff, inflexible, incompetent. 4. Rude, rude, words like coming from a camel.
kenkeles (fucktoid)	half-hearted, mischievous, demented, insane.
Tukyminjayilsyn (let your seed spread)	Alter. Offspring, generation, child.
Eshak / Esek (Donkey)	3. alter. A fool, wally, a silly ass. 4. Alter. A stubborn, stubborn person.
Sorly (poor shmuck)	criticism. Unlucky, wretched person who is in trouble.
Bishara (beishara)	(from the Iranian language) - unfortunate, miserable, poor.
Anes (anise)	Anes is a word taken from Russian Anise. A Russian scientist named Pavlov conducted several experiments on reflexes. These experiments are very easy, if we lubricate the dog's mouth with anes oil and lick it, the dog will get stuck and jump on it. (Zh.Aimauytov, shyg.)

The terms "dog", "pig", and "cattle" are considered invective in nature. What kind of association do they give in the Kazakh mentality:

"pig" is in a meaning of being dirty, impure

"dog" is commonly used by people even if they love the recipient, so what does this mean?

All of these words are used by survey respondents to insult a person's honour. Comparing someone to animals demonstrates a lack of culture. The dictionary of the Kazakh literary language contains many phrases and descriptions related to dogs. If we adhere to its emotional tone, it carries a negative connotation. The connotative meaning includes both value and emotion. When perceiving objects and phenomena, emotions can arise in the human mind and lead to an assessment of them (Dictionary of the Kazakh literary language, 2011: 78) These assessments can have both positive and negative connotations. For example, the concept of the dog can be viewed in two ways, as it is associated with both the idea of abundance and the sacred concept of 'Dog is one of the seven

treasures'. It is believed that this belief existed before the Kazakh people embraced Islam. Later, in accordance with Islamic doctrine, it was deemed forbidden to keep a dog as a pet, to share food and water with a dog, and to hug or kiss a dog. It is explained by the fact that in the Islamic religion cleanliness and purity are very important, therefore dogs started to be perceived as unclean animals in the worldview of the people.

The Kazakh literary language dictionary defines 'dog' as: 1) an enemy or cruel and mean person; 2) an ignorant or uneducated person; 3) an idle person who talks a lot but lacks skills; 4) a mischievous person who digs holes for others; 5) when peers or younger children speak to each other, or when forgiving a selfish person's bad behavior, avoid using subjective evaluations; 6) Use clear and objective language, avoiding negative words of hatred towards a person you dislike or feel insulted by (Dictionary of the Kazakh literary language, 2011: 358).

A.B. Toktarova et al. proposed a precise classification of the invective lexical layer of the Kazakh language:

1. Obscene language and forbidden words (taboo) are often used as means of aggression to low down the social reputation of the victim and manipulate them by exploiting their weaknesses. This dictionary contains profanity, including words such as *m*lgun*, *t*pas*, *b*ybak*, *m*ngurt*;

2. Words related to a person's intimate life are often used to offend, denigrate, and humiliate the victim. In many languages, the names of genitals and types of sexual acts are considered taboo, and therefore, they are often used to express aggression towards the addressee;

3. Words that refer to concepts related to sexual orientation and discrimination: often individuals are labelled based on their non-traditional sexual orientation using terms such as gay, lesbian, trans, pedophile / pedo and other sexist words;

4. Evil and wish for death, using such lexical words stems from the fact that the bully does not like the victim, or even hates the victim. For example, *hang yourself and die, let your breath run out, *If only you died, *die, *I wish you died, how can the Earth carry you, etc. The use of such lexical phrases shows that the bully wants to emphasize his superiority over the victim, to prove his greatness;

5. Insults and derogatory language are the most commonly used forms of cyberbullying in the 'several-killers-one-victim' scheme. These rude words are aimed to put down the victim's self-esteem, such as calling them ugly, stupid, ignorant, or rude. Bully's use of such language is an attempt to assert dominance over the victim;

6. Using words that refer to concepts related to nationality and racism, for example, Negro, Uzbek, Sart, dog for Chinese, etc. The aggressor can cause not only moral, but also social harm to the victim;

7. Lexical phrases that use animal names as insults are considered invective, along with traditional insults. Words such as cow, donkey, pig, sheep, worm, and snake compare the victim's qualities to those of animals, which can put down their status in society;

8. The expressions containing derogatory language aimed at people with physical and mental disabilities. This language is used to insult and degrade the victim, damaging their social reputation and dehumanizing them. Bully often uses language that implies the victim has limited mental capacity, even when the victim is more intelligent than the Bully. The following terms such as *deaf*, *disabled*, *stupid*, *mankurt*, *sick*, etc. are used (Toktarova, 2023).

Conclusion

Regarding the use of invective vocabulary in the speech etiquette of Kazakh youth, the findings indicate that such expressions have become a common means of conveying negative emotions within informal peer communication. However, the degree of offensiveness and the communicative intent behind an invective significantly influence its social acceptability and may, in certain cases, lead to interpersonal conflict or legal repercussions. The study identified the invectives most frequently used in the Kazakh language. According to the folk worldview, expressions such as "offspring of the dog", "poor thing", "mouth of your father", "dog", "poor man", "blockhead", "cattle", and others occur with notable regularity. Invectives associated with animals, particularly dogs, demonstrate a broad semantic range. This pattern reflects the long-standing pastoral tradition of the Kazakh people, in which metaphorical parallels between animal and human behavior have been integrated into communicative

norms. Among the Russian-speaking respondents, invective usage predominantly consists of lexemes classified as obscene, many of which relate to intimate body parts. These units also appear in the speech of Kazakh-speaking youth. The survey results suggest that the frequency of their use may be influenced by varying levels of linguistic and cultural awareness among speakers. Individuals with a clearer understanding of the semantic and cultural implications of these expressions tend to demonstrate a more cautious or restrained attitude toward their use.

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